

Sixth Thousand.

THE

Claims of the Catholic Church

... IN THE ...

Making of the Republic.

BY

HIS EMINENCE JAMES CARDINAL GIBBONS D. D.

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THE CATHOLIC TRUTH SOCIETY
OF AMERICA.

Pamphlet No. 16.

ST. PAUL, MINNESOTA.

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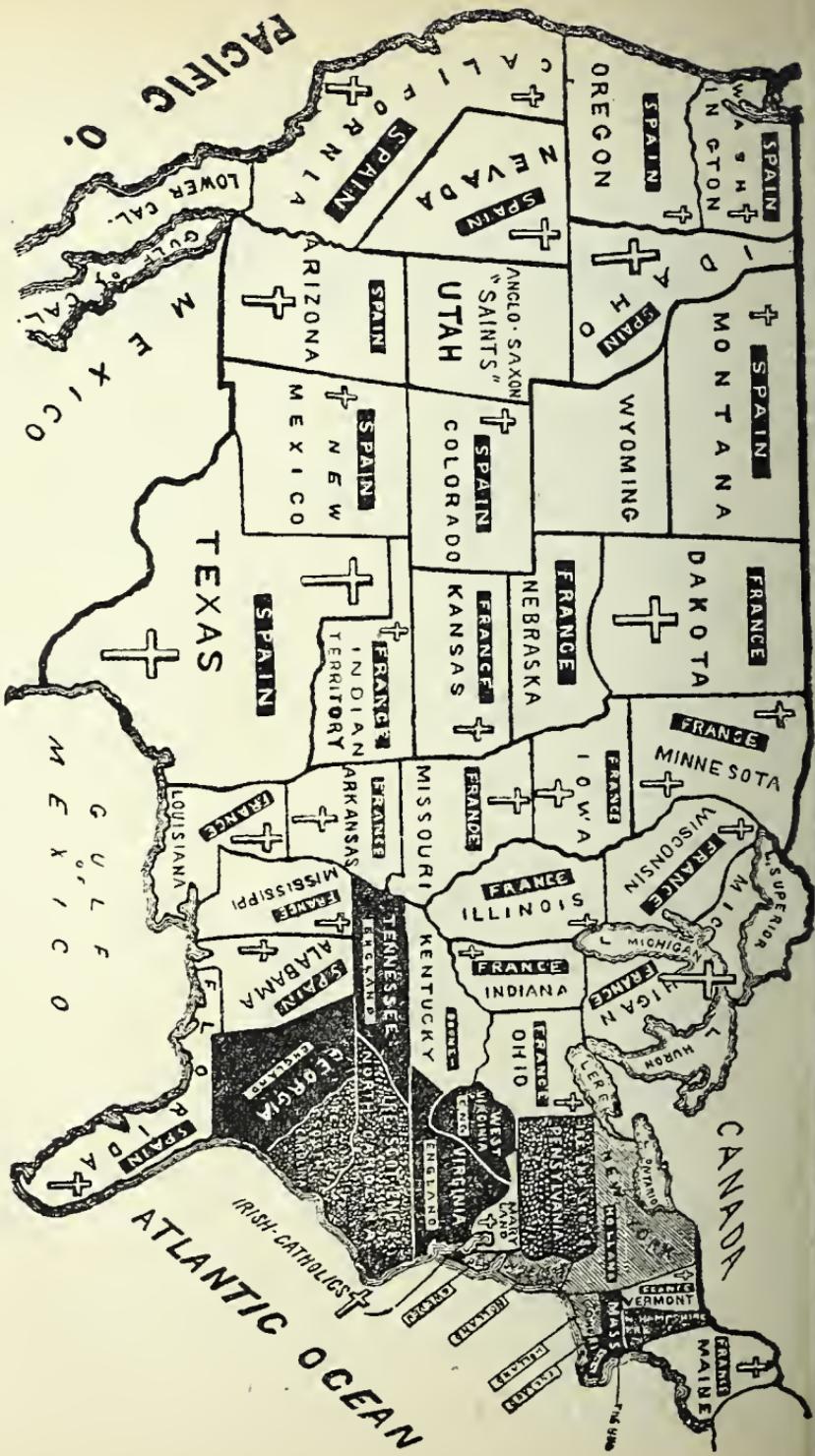
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THE ORIGINAL CATHOLIC SETTLEMENT OF THE UNITED STATES.

The sign of Christ's Cross is over it all—"A Soil Fertilized by the Blood and Sweat of Catholic Explorers, Founders and Missionaries.



The Claims of the Catholic Church in the Making of the Republic.

First in discovery, first in the establishment of Christianity, first in the organization of civil government, first in proclaiming religious toleration, first and unanimous in the support of Washington.

BY
HIS EMINENCE JAMES CARDINAL GIBBONS D. D.

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The United States grew out of the colonies established on the Atlantic seaboard, and also out of those portions of the continent that were purchased from European countries and gained by conquest. To state fully that the Catholic Church has contributed to the making of the United States, it is necessary to state what she has done, not only since, but also before the act of Independence, in the territories now comprised in the Union. Has she helped to break the ground as well as to plant and foster the growth of the tree of liberty?

TO THE CATHOLIC CHURCH MUST OF NECESSITY BE ATTRIBUTED ALL THAT WAS DONE IN THE NEW WORLD

Since Columbus until the rise of the Reformation. After the event of Protestantism in the world she did not cease her work in this continent; but it has been fertilized by the sweat and blood of Catholic explorers,

founders of colonies and missionaries, not only in South America—which field, however, I leave aside as being out of our theme—but also from the Canadian borders to the southern most coast of Florida, from the Atlantic to the Pacific ocean.

CATHOLIC PIONEERS.

All over these United States you will meet the monuments of their passage. The work of the Catholic Church in this land during this period might be distributed under the following heads: Discoverers, Founders of Colonies, Explorers, Missionaries, Writers. Of course a full treatment of this matter is beyond the limits of this paper. I can only make a few suggestions.

De Soto discovered the Mississippi and named it in honor of the Holy Ghost. Marquette threaded it for a great distance and dedicated it to the Immaculate Conception. Hennepin ascended to the Falls which he named in honor of St. Anthony of Padua. Ponce de Leon named Florida to commemorate its discovery on the Feast of the Resurrection. Ayllon named the Carolinas as the land of St. John the Baptist, and bestowed on the Chesapeake the name of St. Mary. New Mexico bears the name given by a Catholic missionary 300 years ago. In one word they were Catholic navigators, who gave Catholic names to river, bay, promontory, cape, from the river of St. John in the south to the river St. Lawrence in the north.

Maryland counts among her founders the Catholics Sir George Calvert, Lord Baltimore, Sir Thomas Arundel. The Catholic Colony of Maryland was the first home on this continent of civil and religious liberty. Don Pedro Menendez de Aviles was the founder of a colony in Florida; Antoine de la Motte Cadillac the founder of a colony in Michigan; Vincennes the founder of a colony in Indiana; La Salle, of a colony in Illinois; St. Ange, of a colony in Missouri; Touti, of a colony in Arkansas; Iberville, of a colony in Louisiana; Sauville, of a colony in Mississippi; Bienville, the founder of Mobile; Don Juan de Onate, of New Mexico; Don Gaspar de Portola, of California.

THE FIRST GREAT EXPLORERS

were Champlain, who named the lake in Vermont; Pierrot and Nicollet, on the upper lakes; Duluth, on Lake Superior; Louis Joliet, Robert Cavelier de la Salle, La Verendrye, Coronado, Font, Garces, Kuhn, Saint Denys, in other parts of the land. By these men the valley of the great lakes, the valley of the Mississippi and the plains to the Gulf of California were made known before the English colonists had any definite knowledge beyond the Alleghanies.

Not only were Catholics the first explorers, but they were the first geologists and botanists of the territory within the limits of the present United States. Le Moyne found the salt springs of Onondaga, the Franciscan Joseph de la Roche d'Allion the oil springs of Pennsylvania, Jesuits the copper of Lake Superior and the lead of Illinois, a Jesuit identified the ginseng, Hennepin was one of the first to note our beds of coal, Father Mare the mines of turquoise.

This is but an incomplete list of explorations made by the Catholics before the Revolution. It proves, however that they had left no important portion of our territory hidden and unknown from Europe; their reports and relations of their voyages are the evidence of their discoveries.

Catholic priests came with Columbus and his followers in transatlantic voyages. A priest sailed with Cabot from Bristol in 1498. Missionaries came with Ponce de Leon in 1521 to minister to the intended settlements in Florida and to labor for the conversion of the Indians.

In 1526 two friars of the Order of Saint Dominic came with the colony of Vasquez d'Ayllon, established at or near the site of Jamestown, Va., which settlement was afterward abandoned. In 1538 eight priests came with De Soto and perished in the marches of that discoverer across the continent. In 1542 the Franciscan Juan de Padilla began a mission among the Indians of New Mexico and fell a martyr to his zeal. The mission, however, was re-established and kept up by the Franciscans. In 1696, five were massacred; in 1751, many Catholic

Indians were killed by their pagan fellows, and the missions were destroyed.

In 1702, the Jesuit Nicholas Foucault was murdered by Indians on his way from Arkansas to Mobile. In 1729, the Jesuit Du Poissen and with him a lay brother was murdered while going to New Orleans. The Jesuit Antonius Senat, chaplain to Vincennes, was burned at the stake by Chickasaws in Mississippi, Palm Sunday, 1736. Three Dominicans, Luis Cancer, Diego de Tolosa, Juan Garcia, were massacred by Florida Indians in 1549. Pedro Menendez founded St. Augustine, Fla., in 1565, and with him were Franciscans, Jesuits, and a secular priest, Mendoza Grajales.

A year after the founding of St. Augustine, a Jesuit, Pedro Martinez, was killed by the Indians at Cumberland. In 1571, two Jesuit fathers, J. B. de Segura and Luis de Qurios with four lay brothers were butchered on the banks of the Rappahannock, Va. In 1597 four Franciscans were slain in Florida, and one, Francesco de Velascola, in Georgia, while Francesco de Avila was enslaved by the savages.

The labors of these missionaries were not without fruit for the time being, but we must confess that the results were not permanent. The natives associated with the religion preached by them the greed and cruelties of the Spanish invaders. At this period, as in later times, the Christians themselves were the obstacle to the success of the missions among the red men.

In New Mexico a better result seems to have been gained down to the middle of the seventeenth century, when the Indians, exasperated by the conduct of the Spanish Governor and excited to fanaticism by the medicine men, turned on the Spaniards and slew 21 Franciscans. In 1682 three priests left by La Salle at the mouth of the Mississippi were massacred. In 1721 brother Jose Pita was slain in Texas, and in 1752 Jose F. de Ganzabel at San Ildefonso in the same state; in 1757, Father Silva, near the Rio Grande, and in 1758 Fathers Terreros and Santiesteban and Melina at the Apache mission.

THE MISSIONS IN THE NORTHERN STATES.

The history of the missions in the Northern States is

not quite so early, but is of more interest to us and is better known. In 1604 a chapel was built on De Moorts or Neutral Island, in the present State of Maine. The settlers were removed the following year to Nova Scotia. In 1611 Father Biard offered Mass on an island in the mouth of the Kennebec. Two years later, in the attack made on La Saussaye's settlement, near Mt. Desert, Fathers Biard, Quentin and Masse suffered various fates. In 1641 Isaac Jogues and Charles Raymbault planted the cross at Sault Ste. Marie, Mich. Jogues was massacred in 1649, near Auriesville, Montgomery County, N. Y., by the Mohawks.

In 1680 the Franciscan Gabriel de la Ribourde was slain by the Kickapoos in Illinois. In 1706 Constantine Deshulles was shot by the Ottawas while engaged in a mission of peace to that tribe from the Miamis. In 1728 Louis Guigras was captured by Indians near Lake Pepin, and was saved from death by adoption into the tribe. In 1736 Peter Aulneau was slain at the Lake of the Woods. In 1724 Father Rale was slain by the English and the Mohawks at Norridgewock.

Few of these missions had any permanency for the same reasons that rendered the work of the missionaries ineffective in the Spanish Colonies. The whites with their vices undid what the missionaries with their heroic and disinterested zeal tried to do. Such we know is the state of things to-day in our Indian missions. The conversion of the barbarian races in the early centuries of Christianity was effected under quite other conditions.

THE CHURCH HAS NOT BEEN UNTRUE TO HER MISSION OF
TEACHING NATIONS;

nor has she at any time failed to find apostles ready at her call: but Christian peoples and Governments, instead of seconding her efforts, have put obstacles in her way, seemingly more intent on selfish aims than on the spread of truth and the salvation of souls. On them, not on her, rests the responsibility of failure in gaining to Christianity the aborigines of this continent. Future

history will count our Indian wars and our Indian policy a sad commentary on our Christian civilization.

Naturally those discoverers, founders of colonies, explorers and missionaries, must have left behind them a very large amount of literature concerning the countries now comprised within the United States. It would be a very difficult task to make out a complete bibliography of American literature before the Revolution; this much is certain at first sight, the largest share of such literature must fall to the credit of Catholic writers. The introduction to the first volume of the "Narrative and Critical History of America," edited by Justin Winsor, deals with Americana in Libraries and Bibliographies, and with Early Descriptions of America and Collective Accounts of the early Voyages thereto. For further information on this point I refer the reader to this most learned work.

However, to give an idea of the vast amount of literature that had been produced on America before the period of the Revolution, I transcribe one item from page 4 of the above-named introduction.

"M. Terneaux-Compans, who had collected—as Mr. Brevoort thinks—the most extensive library of books on America ever brought together, printed his 'Bibliotheque Americaine' in 1837 at Paris. It embraced 1,154 works arranged chronologically, and all of them of a date before 1700."

CATHOLIC INDIAN LITERATURE.

Take one item alone, works written on or in the Indian languages by Catholic missionaries, a long catalogue might be made out. I will name a few: Works in the Timaquan language of Florida, by Father Francis Pareya, O. S. F., printed between 1612 and 1627, including a grammar, catechism, prayers; Sagard's Wyandot Dictionary, 1632; Father White's books on the Maryland language, written soon after 1634; Bruya's Mohawk works, the Onondaga Dictionary, Garnier's Seneca and Cayuga books, Rales' Abnaki Dictionary, Le Boulanger's Illinois Dictionary and Cat-

echism, Garcia's Texan Manual, the works of Sitjar, Cuesta and other California missionaries.

All these were published before the independence of the Colonies. Works of the same kind by Catholic missionaries since the Revolution down to the present day would swell the list to an inconvenient length. When came the uprising of the colonies and the war for independence, our country stood in need of loyalty in the masses, statesmanship in the leaders, money in the treasury, and fighting men in the field. Out of a population of 3,000,000 at that time the Catholic Church counted not more than 30,000 members. However, of loyalty, statesmanship, money and men she furnished more than her share.

FOREMOST IN THE REVOLUTION.

I leave aside the help that France and Spain gave to the struggling colonies, and speak only of what our Catholic forefathers at home did for their country. Their loyalty to their native land was not and has never been questioned; Toryism was not found among them; they had fled English misrule and tyranny, they were anxious to break off entirely with the land that only by a misnomer could be called the Mother Country.

Although Catholics had fared ill at the hands of their fellow-colonists; although in all the colonies they were oppressed with unjust penal laws; although on the very eve of the War of Independence an outbreak of bigotry ran through the land on the occasion of the compliance of England to the treaty with France, in virtue of which, religious liberty and protection were guaranteed to Canada; although Methodists, with John Wesley, sided with England, and a very large portion of the Episcopalians took the same course, and Quakers, conscientiously averse to war, remained neutral, the Catholics spontaneously and universally adhered to the cause of independence.

Every Catholic was a Whig. Look into Sabine's "American Loyalists" (Boston, 1847). You will find there not one single Catholic name. Catholic Indians were animated with the sentiments of their white co-

religionists, and in the North and in the West, under the lead of their own or Canadian chiefs, took the field against England in the cause of liberty. Canada without a doubt would have thrown her lot in with ours at that period had not New York politicians, led by John Jay, drawn the Continental Congress into the fatal mistake of denouncing the Canadians and their religion for the liberty England had granted them. As it was, the men of Saint Regis marched forth under Captain Lewis, and the army counted two regiments of soldiers from Canada.

Maryland, Pennsylvania, New York, Indiana, Illinois, furnished Catholic recruits out of all proportion to their number in the total population. The failure of the British to raise a Catholic regiment during their occupation of Philadelphia, in spite of extraordinary inducements, is evidence of the deep patriotism of the Catholic population in those days. Although before the war Catholics were debarred from holding a commission in the militia, yet many speedily rose to high positions in the Continental army, and were among the most trusted of Washington's aids. The roll of those Catholic officers is a long and glorious one.

On the seas the great Commodore of our Navy was saucy Jack Barry! To detach him from the American cause Lord Howe offered him 15,000 guineas and the command of the best frigate in the English Navy. "I have devoted myself," was the answer, "to the cause of America, and not the value and command of the whole British fleet can seduce me from it."

Not only in the field and on the quarterdeck, but also in the council-room did Catholics have worthy and remarkable representatives. These put at the service of their country not only their wisdom but their wealth. Charles Carroll, of Carrollton; his cousin, Daniel Carroll, a brother of Archbishop Carroll, Thomas Fitzsimmons, a wealthy merchant of Philadelphia, and Thomas Sim Lee were members of the Continental Congress and signers of the Declaration of Independence.

The Catholics of that day were as one to sixty in

numbers. Both in council, and especially in war, they contributed far beyond their share in the winning of liberty, and the forming of this country. One of the reasons Benedict Arnold gave for his treason was that his zeal for Protestantism would not permit him to remain in a service which constantly brought him in contact with Roman Catholics. After the election of Washington to the Presidency an address on behalf of the Catholics of the country was presented to him signed by Rev. J. Carroll, Charles Carroll, Daniel Carroll, Thomas Fitzsimmons and Dominick Lynch. In his reply to this address Washington concluded with these words: "I hope ever to see America among the foremost nations in examples of justice and liberty. And I presume your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their Government, or the important assistance which they received from a nation in which the Catholic faith is professed."

When the Father of his Country came to the end of his glorious life Archbishop Carroll in a circular letter to his clergy, dated Dec. 29, 1799, thus writes: "We Roman Catholics, in common with our fellow-citizens of the United States, have to deplore the irreparable loss our country has sustained by the death of that great man who contributed so essentially to the establishment and preservation of its peace and prosperity. We are, therefore, called upon by every consideration of respect to his memory and gratitude for his services to bear a public testimony of our high sense of his worth when living and our sincere sorrow for being deprived of that protection which the United States derived from his wisdom, his experience, his reputation, and the authority of his name."

THE ARMY SWELLED BY CATHOLICS.

In all subsequent wars that our country has had to undergo the American armies have swarmed with Catholic soldiers, and have produced a long line of officers who have reached the highest position of command. Of the service of Catholics in our late civil war

I need not speak; the memory of them is living in the land.

Not only Catholic soldiers and sailors, officers and chaplains, but also our Sisters of Charity, on the field and in the hospital, have proved our loyalty to the country and demonstrate better than many words, long statistics and eloquent description what the Church has done for the United States in the trying days of the fratricidal war. Catholics were then 1-120th of the whole population. Our contribution to the armies raised was far beyond that proportion. But it is not necessary to insist; no one questions the service we rendered then.

It is well known that in the war of 1812 the Catholics of New Orleans, welcomed back to the city the victorious hero of the battle that decided the fortunes of that crisis, General Jackson, and in his presence celebrated in the Cathedral a solemn service of thanksgiving to Almighty God.

Just as in the War of Independence Rev. John Carroll, afterward first Bishop of Baltimore, went on a political mission with the commissioners appointed by Congress to secure the neutrality of Canada, so also in our civil war Archbishop Hughes, of New York, and Bishop Domenec, of Pittsburgh, performed confidential missions to European powers, and it is certain that Archbishop Hughes secured the neutrality of France and Bishop Domenec that of Spain.

The Catholics came out of the struggle for independence a hundred years ago with an honorable record. It is a remarkable coincidence that the organization of the American Church, begun in the appointment of John Carroll to the See of Baltimore, was contemporaneous with the organization of the United States, completed for the time being by the election of George Washington to the Presidency.

CATHOLICS THE FIRST TO PROCLAIM RELIGIOUS LIBERTY.

The struggle had educated the American people up to the idea and understanding of religious liberty. Laws discriminating against Catholics disappeared from

the statute books of most of the States, and liberty of worship gradually was proclaimed everywhere. The two clauses of the Constitution, one providing that "Congress shall not require any religious test as a qualification for office under the United States," and the other providing that "Congress shall make no laws respecting an establishment of religion, or forbidding the free exercise thereof," exerted a powerful moral influence on the States and infused a new spirit into their several constitutions.

On the other hand, the dominant idea in the mind of Bishop Carroll, who was as great a statesman as he was a churchman, an idea that has remained the inspiration of the Church, and has dictated all her policy of the last century, as recorded in the legislation of the three National Councils of Baltimore, was absolute loyalty to the letter and the spirit of the Constitution of the United States.

Bishop Carroll did not wish to see the Church vegetate as a delicate exotic plant. He wished it to become a sturdy tree, deep rooted in the soil, to grow with the growth and bloom with the development of the country, inured to its climate, braving its storms, invigorated by them and yielding abundantly the fruits of sanctification. His aim was that the clergy and people should be thoroughly identified with the land in which their lot is cast; that they should study its laws and political constitution, and be in harmony with its spirit. From this mutual accord of Church and State there could but follow beneficent effects for both.

I have already stated what the Church did for the country in times of war. I now go on to outline briefly what benefits she has bestowed in the fairer fields of peace, education, industry, benevolence. These are the proper fields for her action. In these lie her nobler triumphs and greater gifts to man.

Among the greatest services that may be rendered to a nation is the increase of its industrial and producing population—of that class which by labor and thrift contribute to the growth not only of the numbers but also of the wealth of the country. In 1776 the Catho-

lics were 25,000 or 1-120 of the entire population; in 1790 they were 32,000 or 1-107 of the population.

Progressively they grew in numbers until to-day they are at least 10,000,000, or almost one-sixth of the population. During 30 years prior to 1876 the

IRISH CONTRIBUTED OVER 2,000,000 TO THE COUNTRY.

The Germans come next, but for some years the emigration from Germany outnumbers that from the British Isles; a large proportion of the German contingent is Catholic.

At the present time the Italian and Hungarian arrivals are more numerous combined than either the Irish or the German taken singly. Besides immigration, there have been other sources of increase which must be credited to the Catholic element; accessions by the annexation of Louisiana, California, Texas and New Mexico, and the birth-rate.

THE BIRTH-RATE IN THE UNITED STATES IS ALL IN FAVOR OF THE CHURCH.

The Irish, the Catholic Germans and the Canadians are proverbially prolific; and there are other reasons, which we may not enter upon here, and which point to an entirely disproportionate increase of Catholics in the near future.

This is especially remarkable in the New England States. During the late heated controversy upon the school question in Massachusetts, a Protestant writer in one of the leading magazines counseled moderation to her co-religionists, on the ground that Catholics would soon make the laws of Massachusetts. Their birth-rate in that State was to that of Protestants in the proportion of four and a half to one; and the example of Massachusetts would appear to be finding imitation through the States.

The increase of clergy and churches has kept pace with the increase of population. In 1790 we had one Bishop, 30 priests and a proportionate number of churches. To-day we count 13 Archbishops, 73 Bishops, 8,332 priests, 7,523 churches.

It goes without saying that a certain amount of property is necessary to the carrying on of the Church's work, and that such property must have grown apace with our numbers.

THE PROPERTY OF THE CHURCH IS NOT WEALTH, strictly speaking, if by wealth is understood accumulated or surplus capital. We cannot be said to have wealth, since our churches, our educational and charitable establishments are not sufficient for our numbers, and are yet in a struggle for bare existence.

What may be the value of the property held by the Catholic Church to-day we have no certain means of telling, and await with some curiosity the verdict of the late United States census on that point. Individual Catholics, though not reckoned among the great millionaires of the land, have grown wealthy.

OUR CATHOLIC COLLEGES.

One hundred years ago, when Georgetown College was founded, \$100 was considered a munificent donation; a few years ago, when the Catholic University was founded in Washington, donations of \$10,000, \$20,000, \$50,000, \$100,000, and one single donation of \$300,000 were forthcoming. In St. Paul, Minn., a man, a Protestant himself, yet the husband of a Catholic and the father of a Catholic family, made to Archbishop Ireland the princely gift of \$500,000 for an ecclesiastical institute of learning.

In 1789 there was but one Catholic educational house in the land, Georgetown College. To-day there are 35 ecclesiastical seminaries for the training of candidates to the priesthood, 102 colleges, and about 635 female academies. This vast system of secondary education is crowned by a National school of the highest grade, the Catholic University of America, lately opened at Washington, as yet in an infant and incomplete condition, but destined in a short time to be a crowning and completing of all the branches of learning begun in the primary and pursued further in the secondary schools of the Catholic educational system. For if the Church

in this land has such a system, it is forced to it by the necessities of the case.

THE SCHOOL QUESTION.

I go into no controversial considerations; I simply state a fact; the public school as now conducted, admirable as it certainly is in point of instruction, cannot satisfy the Catholic idea of education. Catholics, therefore, are driven to the hard necessity of fostering a system of Catholic primary schools—a hard necessity since they must add to the taxes they pay to the public school system of the country large contributions for the building and running of their own schools. Thereby they are rendering to their country a double service.

For every child they educate in the Catholic schools they spare to the State a proportionate expense. To every child they educate in the Catholic schools they impart the essential principles of good citizenship, religion and morality. I prove this latter insertion by words of George Washington:

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and to cherish them. * * * And let us with caution indulge the supposition that morality can be maintained without religion.

Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. It is substantially true that virtue or morality is a necessary spring of popular government. This rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundations of the fabric?”

Catholics have to-day in the United States 3,194

parochial schools giving education to 633,500 children. Taking together our secondary schools, academies and colleges, our primary schools, parochial schools proper, and certain of our charitable institutions, the chief work of which is the bringing up of orphans, I think I am safe in asserting that we educate nearly 800,000 children.

Of late years a movement which has become very widespread in England is beginning to take on respectable proportions of this country; it is known as the University Extension, and is an effort to extend to the masses and popularize even higher education. Something of the kind is in existence among Catholics, and has been for some time past.

In many cities there are Catholic literary societies, made up mostly of young men, graduates from our colleges and high schools. These are, as it were, an extension of secondary education. Moreover, in almost every parish there is in existence, or there is being formed, a Reading Circle, which is as the extension of the primary school. It is evident from what I have stated in this paragraph that the Church favors the education and the continual intellectual development of her members, and in so far renders valuable service to the Republic.

OUR CATHOLIC NEGROES.

The negroes are our fellow-citizens, the Indians are the wards of the nation; whoever labors for the welfare of these two classes of fellow-men does service to his country. For them what has the Catholic Church done, and what is she doing? In a sermon preached on the occasion of the Baltimore Centenary last year, Archbishop Ryan spoke some solemn words on these two questions.

"I believe," he said, "that in the last century we could have done more for the colored people of the South and the Indian tribes. I believe that negro slavery and the unjust treatment of the Indians are the two great blots upon the American civilization. So I feel that in the Church, also, the most reasonable cause

for regret in the past century is the fact that more could have been done for the same dependent classes."

Too true. But there are signs of a revival of the zeal in these two fields of missionary work. Only the other day a noble-hearted woman, Miss Drexel, has devoted herself and her very large fortune to the negro and Indian missions, and annually the sum of \$70,000 or \$80,000 is contributed by the Catholics of the United States to the same purpose.

Present statistics show that 151,614 negroes are members of the Catholic Church; that they have 27 places of worship, 110 schools, giving education to 6,460 children, 10 orphanages and charitable institutions. Thirty-three priests minister to the Catholic colored population, and lately a college and ecclesiastical seminary have been established in Baltimore, appropriated exclusively to the training of candidates for the priesthood who will devote themselves entirely to the colored missions.

There lies before the Catholic Church a duty toward the colored population of the United States which she will not neglect, and in which, once she gives herself earnestly to the task, success cannot fail to attend her efforts.

We have seen in the beginning of this paper how heroically the early Catholic missionaries labored and died in the task of converting the Indian tribes to Christianity. The obstacles that were then in the way of complete success increased with the flow of white settlers, and are in full operation to-day, with the addition of a political situation anything but favorable.

Indians are not considered to be free-men, but the wards of the nation. Religious liberty in the sense we understand and enjoy it is not among the rights accorded to them. The policy of the Government has not been always uniform in this respect. At one time the tribes were parcelled out for religious and educational training among various religious bodies, and Catholic Indians were assigned to non-Catholic ministers and teachers. The present administration seems inclined to adopt a system not less unfavorable to the work of the Church—that of Governmental schools, from which all Christianity, or at least all Catholic Christianity, will be excluded. However, the good sense of the American people may interfere with the complete execution of that plan.

At the present moment statistics of the Church's work among the Indians stand thus: Catholic Indians, 87,375; churches, 104; priests laboring exclusively among them, 81; schools, 58; pupils in Catholic schools, 3,098.

OF THE CHARITIES AND CHARITABLE INSTITUTIONS OF
THE CHURCH,

I can speak only briefly. We count in the United States 553 charitable institutions directly under the control of the Church and in the hands of men and women who are exclusively devoted by vows of religion to the many works of Christian benevolence.

There is no phase of human misery and affliction for which the Church does not provide some antidote, some alleviations. She has foundling asylums to receive and shelter abandoned infants, orphan asylums to be homes for children whom death has left without father or mother, hospitals for every species of bodily and mental disease, Magdalen asylums and Houses of the Good Shepherd for the shelter and reclaiming of women who have fallen victims to their own weakness or to the false promises of the seducer, reformatories for boys that have taken the first step in the path of vice or are exposed to its dangers, retreats for the aged where men and women without homes find on the threshold of the grave a refuge from the storms of life, and a novitiate to prepare them for eternity.

Besides the 553 charitable institutions which are in the hands of religious men and women, there is a very large number of societies charitable in their character and aims, the management of which is left in the hands of the Catholic laymen who compose their membership, though more or less under the sanction and control of their respective pastors.

CATHOLIC SOCIETIES.

Such are the Mutual Benevolent Societies; their aims are very much alike, but their names are many and various, and their aggregate membership runs away up into the hundreds of thousands. These societies very naturally are formed on lines of nationality; they are Irish, German, American, Polish, Canadian, etc.

In contrast with these Mutual Benevolent Associations is the St. Vincent de Paul Society, which is based

on no National lines, but is strictly Catholic, being made up as to membership of all nationalities, and doing its work among all without distinction of race or color. Almost every parish in cities has a St. Vincent de Paul Society attached to it.

The members of this admirable association visit personally the poor in their homes, inquire into their condition, and distribute aid where it will do the most good. They give their services gratuitously, and the means to accomplish their work are gathered by contributions voluntarily given by themselves in such a manner that neither member knows what his neighbor contributes.

Of late years the care of immigrants landing in New York has attracted the attention and engaged the sympathies of our Catholic Associations. This work is only at its beginning; already two houses, one for German, the other for Irish immigrants, have been opened in New York, to serve as bureaus of information and temporary lodging places. The work of colonizing immigrants in the Western States and Territories has been undertaken and carried on with great success by colonizing societies.

THE GREAT SOCIAL PROBLEM

Is that of capital and labor; many are the schemes that have been put out to solve the problem. But they are all partial and incomplete remedies, because they look only to the material and temporal interests of man, and man after all is something more than a being of matter and time. He is a being under a higher dispensation, under the law of Christian charity. All social schemes based on the assumption that man's good lies in the natural order alone must fail. The brotherhood of man is a dream unless it be founded in the Fatherhood of God. In the Christian dispensation in which we live the natural order cannot stand without the support of the supernatural order. The Catholic Church is the authorized representative and exponent of the supernatural order. True, it is not her official duty to devise special social schemes for special social disorders; but it is her duty to see to it that all schemes devised are founded in Christian principles and do not antagonize the law of nature and the law of God.

An illustration of her position in this social question of labor and capital was given a few years ago, when on the representation of the American Hierarchy the Holy Father forebore to take action against the Knights of Labor, thus admitting that labor has rights in the face of capital and is justified in asserting those rights as long as the means employed are not against natural justice or Divine law.

On that occasion a very great service was rendered to the country, to the laboring masses and to the capitalist class also. For is it not better for capital to find itself in the presence of moral right and force than in the presence of physical might and brute force? That service is but the earnest of many to come in the same line for which the country may have to bless and thank the Catholic Church. She alone of all religious bodies has the authority to speak frankly the truth to all, rich and poor, and the moral power to enforce that truth on the prouder classes and on the humbler but more dangerous because more aggrieved masses.

A GREAT EVIL.

One great evil that threatens the American people is divorce. Divorce means contempt of the marriage bond, avoidance of the responsibilities and duties of family life; it means the sapping of society at its very sources. The nation where divorce is of wide extension and long continuance must perish. Such is the verdict of logic and history.

THE CATHOLIC CHURCH

Never allows complete divorce, but allows for certain good reasons "limited divorce," or separation from bed and board.

This limited divorce is hardly known or sought after by non-Catholics; for out of 328,716 divorces granted between the years 1867 and 1886, only 2,099 were limited divorces, and no doubt many if not all of these were granted to Catholic parties. That was a revelation to make a lover of his country pause in saddest musing, that report made on order of Congress by Carroll D. Wright. Within twenty years 328,716 divorces had been granted in the United States. Within that period the population had increased 60 per cent., the divorces 157 per cent.

The different aspects of this statistical report deserve study. Out of these many aspects I wish to present one that has a bearing on the main purpose of this paper. In Connecticut there was in the year 1874-75, one divorce for every 8.84 and 8.81 marriages. Gradually this proportion diminished to one divorce for every 13.09 marriages in 1886. In Vermont the proportion was in 1874-75, one divorce to 14.97 and 14.26 marriages; in 1886 one divorce to 20.06 marriages. In Massachusetts in 1878 one divorce to 22.54 marriages; in 1886 the proportion one divorce to 31.89 marriages. Meanwhile in all the other States the proportion was on a steady increase.

Now the question is, how account for the decrease in the above-named States? Here is the account in one word: The increase of the Catholic population in those States. It is well worth while quoting a remark of Mr. Carroll D. Wright on this point:

"However great and growing be the number of divorces in the United States, it is an incontestable fact that it would be still greater, were it not for the widespread influence of the Roman Catholic Church."

The only remedy to this terrible evil is a return to the legislation of the Church, which is the legislation of Jesus Christ Himself, on matrimony.

THE SUNDAY QUESTION.

The Divine institution of a day of rest from ordinary occupations and of religious worship, transferred by the authority of Church from the Sabbath, the last day, to Sunday, the first day of the week, has always been revered in this country, has entered into our legislation and customs, and is one of the most patent signs that we are a Christian people.

The neglect and abandonment of this observance would be sure evidence of a departure from the Christian spirit in which our past national life has been moulded. In our times, as in all times past, the enemies of religion are the opponents, secret or avowed, of the Christian Sabbath. A close observer cannot fail to note the dangerous inroads that have been made on the Lord's day in this country within the last quarter of a century. He renders a service to his country who tries to check this dangerous tendency to desecration.

It would not be difficult to show that the observance

of Sunday is fraught with the greatest social blessings; as proof, look at the social ills that have befallen those Christian nations that have lost respect for it. Solicitous to avert from the United States those disastrous consequences, the Catholic Church has been a strenuous upholder of the sacred character of the Lord's Day. On no point has she been more clear and emphatic in her legislation, recorded in her Plenary Councils, and notably in the Third Plenary Council held in Baltimore in 1884. It is to be hoped that all her children in these States, casting aside the abuses of the European lands whence they come, may accept loyally and carry out thoroughly that salutary legislation.

CATHOLIC TOTAL ABSTINENCE.

Akin more or less to all the foregoing questions, intimately bound up with the observance of Sunday, with the sufferings of the laboring classes, with education, is the question of temperance. The greatest statesmen of all times have seen in drunkenness the direst plague of society, the main source of its crimes and pauperism. And yet, by an inconsistency that amazes the student of political history, they have not only not sought and applied a serious antidote, but have turned the very evil into a source of national revenue.

However, to pass on to more relevant considerations, if he who seeks to stay and remove the curse of drink is to be accounted a social benefactor, then we may claim that attribution for the church. The legislation of the Council of Baltimore is precise and vigorous in this matter; Catholic Total Abstinence and Father Mathew Societies are everywhere in the land. A few years ago, in a brief address to Archbishop Ireland, the Holy Father, Leo XIII, gave his approbation, in words that cannot be misunderstood or misinterpreted, to total abstinence as an efficacious remedy for intemperance, and to total abstinence societies as being engaged in a work beneficial to the State and the Church.

If it be objected that many Catholics are delinquent in this matter to the wishes of the Church, that in fact the retail liquor business is largely in the hands of Catholics, our answer is that unfortunately the state does not co-operate with the Church in this important question; that laws against drunkenness and legal restrictions on the sale of intoxicants are allowed to be violated; that

what is called the necessities of politics are at war with the spirit of the Church, the virtues of the citizen, the good of the social body; that this is a case in which corrupt politics and the loose administration of law shelter the unfaithful or the less worthy children of the Church from her salutary influences and commands.

NO CONSTITUTION IS MORE IN HARMONY WITH CATHOLIC PRINCIPLES THAN IS THE AMERICAN.

And no religion can be in such accord with that constitution as is the Catholic. While the State is not absorbed in the Church, nor the Church in the State, and thus there is external separation, they both derive their life from the same interior principle of truth, and in their different spheres carry out the same ideas, and thus there is between them a real internal union. The Declaration of Independence acknowledges that the rights it proclaims come from God as the source of all government and all authority. This is a fundamental religious principle in which Church and State meet.

From it follows the correlative principle that as God alone is the source of human rights, so God alone can efficaciously maintain them. This is equivalent to Washington's warning that the basis of our liberties must be morality and religion. Shall, then, the various Christian churches have influence enough with the millions of our people to keep them in morality and religion? No question can equal this in importance to our country. For success in this noble competition, the Catholic Church trusts in the commission given her by her Divine Founder to teach and bless "all nations, all days, even till the end of the world." For guarantee of the spirit in which she shall strive to accomplish it, she points confidently to history's testimony of her unswerving assertion of popular rights, and to the cordial devotedness to the free institutions of America constantly manifested, in word and in work, by her Bishops, her clergy and her people.



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